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Research Paper

How long is 'the Efik tongue' in Lagos? strategies of maintaining Efik in Lagos state, Nigeria

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ABSTRACT

Maintenance of minority home languages in a multilingual mega urban cosmopolis is a huge challenge. Consequently, this study examines the state of Efik language in Lagos State where the Efik are a minority group. This is with a view to estimating the strategies adopted by Efik in-migrants in Lagos State with respect to evaluating home-based strategies, culture-based strategies, community-based strategies, network-based strategies and entertainment-based strategies. Through purposive and snow-ball sampling, a total of 50 families were selected for the study from three clusters in Lagos State namely Orile, Oshodi and Ajegunle which are home to various minority ethnolinguistic groups in Lagos State. The questionnaire was used to elicit information from respondents, in addition to interviews for reasons of obtaining the subjective opinion of participants. The result shows that few participants utilized home-based, culture-based strategies and entertainment-based strategies which were considered very effective in redirecting the focus of children to the heritage language. However, more participants adopted community-based and network-based strategies. The overall result indicates that the Efik participants were not taking proactive steps towards maintaining Efik in Lagos State where it is surrounded by dominant languages such as English and Yoruba. The result provides the need for holistic and sustained effort towards preserving Efik, especially in multilingual spaces such as Lagos where its existence is precarious.

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1. INTRODUCTION

Nigeria is the most multilingual country in Africa, with over 450 ethno-linguistic groups, and second in the world, after Indonesia. One of the effects of this scenario is the over-concentration of millions of people in big cities such as Lagos, Kano, Abuja, etc. inhabiting people from different ethnic groups. Among the lot, Lagos enjoys the prestige of accommodating people from virtually every ethnic group in the polity, in addition to foreigners of Franco-phone and Anglo-phone extractions across Africa. With the population of Lagos, as high as 20 million and above, the city is seen as the largest market in Africa. Coupled with the fact that it is the former political capital of Nigeria, as well as being the headquarters of various corporate, industrial and expatriate firms and corporations, it is perceived by many as a dream land or land of opportunity. Consequently, migrants (national and international) are pulled to Lagos in search of economic advancement in relation to jobs, trade, business contacts, etc. The teeming population of Lagos is a mish-mash of majority and minority groups; the most dominant majority groups are the host community (Yoruba), the Igbo, followed by the Hausa. Aside the majority groups, there are hundreds of minority ethnic groups that litter the Lagos landscape, such as the Efik/Ibibio, Edo, Ijaw, Urhobo, Tiv, Nupe, Itshekiri, Igala, etc. as shown in Figure 1 below.

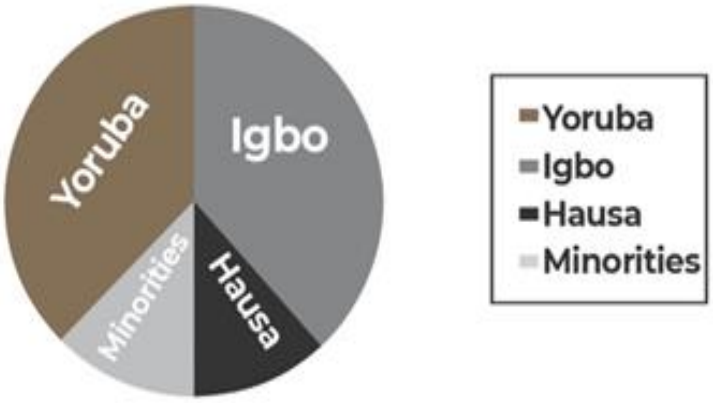


Figure 1. Shows the Demographic Estimation of Ethnolinguistic Groups in Lagos State, Nigeria

In this configuration, Efik is one of the numerous minority languages. All the minority groups constituting hundreds in number, including Efik are designated as internal migrants in Lagos State and identified by their heritage languages. Consequently, in the external spaces, such as the malls, markets, offices, schools, factories, transit systems, streets, etc, it is the majority tongues, plus English and NP that are loud; minority tongues such as the Efik are hardly heard or rather they are stiffled by the cacophony of the dominant tongues. It is this concern that provides justification for this study. The study seeks to investigate how the Efik in-migrants in Lagos are keeping their heritage tongue alive amidst the din of other more sonorous voices in their environment. Out of the plethora of minority ethno-linguistic groups in Lagos, this study selected the Efik for study, based squarely on necessity.

With respect to demography, the Efik are one of the minority ethnic groups in Nigeria. They live along the basins of the lower Cross River, the Calabar River, the Kwa River, Akpa Ikang River, Eniong Creek, and the Bakassi Peninsular. In political segmentation they are domiciled in Cross River State and Akwa Ibom State, two of the six states in the South-South geo-political groups in Nigeria. Efik is the native language of the Efik people. According to [1], Efik is classified under the Benue-Congo branch of the Niger-Congo language family going by [2]. It is the official language of Cross-River State and widely spoken as a lingua franca throughout the Cross-River region. According to [3], Efik is one of the first indigenous languages to be reduced to writing. However, despite this early written tradition, the vitality of the language is still undermined due to negative attitude of the speakers.

2. RELATED WORK

The concept of Heritage language (HL) was originally defined by [4] as non-mainstream and non-societal languages that are often first spoken by linguistic minorities who are exposed to both their home language and the majority language. It is used in reference to languages, brought to host societies by immigrants. [5] Conceives of the term as a "non-majority language spoken by an individual or group considered to be a linguistic minority". This view is also shared by [6] who avers that, it is a language used by people who grew up in families where a non-dominant language is spoken. As a result, the term heritage language comprises the first languages of immigrants in different host communities and also indigenous languages of the native population. With respect to acquisition, HL speakers normally acquire their indigenous language via daily interactions with members of the family and kinsfolk, according to [7].

Heritage Language Maintenance is a term used to delineate the efforts heritage language speakers make to maintain their ethnic or indigenous languages in the immigration context. Generally, [8] defined Language maintenance as "the continuing use of a language in the face of competition from a regionally and socially powerful or numerically stronger language". The term is used to designate all the efforts or strategies employed by immigrant parents to ensure continued use of their native language in the alien environment where they constitute a minority, as a result of other dominant languages. In Africa, such dominant languages include the language of the host community, which is indigenous, and a foreign or international language such as English/French, due to colonial influence. This is shown in Figure 2 below.

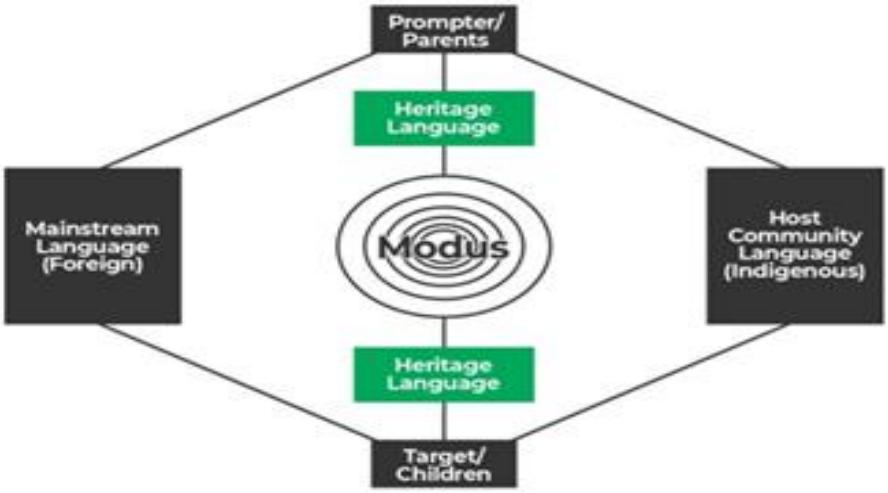


Figure 2. Heritage Language Maintenance Framework in Africa

Figure 2 above is a display of the framework of heritage language maintenance in Africa showing the languages involved (indigenous and foreign), the persons involved (parents and children) and the methods or strategies deployed in the venture (modus). A significant factor responsible for the deliberate strategies or efforts adopted in maintaining the heritage language is to avert language shift to the dominant language, which is the converse of language maintenance. Language shift usually occurs when heritage or minority language speakers fail to use their language, over time, for one reason or another. The shift is usually to the dominant language in the region, or in the immigration context, the shift is usually to the mainstream international language or to the dominant host community language or both. According to [9] this shift does not affect the entire group; rather, it is more a feature of the second generation than the first generation of migrants. Typically, the first generation are favorably disposed to their heritage language and the mainstream international language but opposed to the host community language. In converse, the second generation are favorably disposed to the host community language and the mainstream language at the expense of their heritage language, as shown in Figure 3 below.

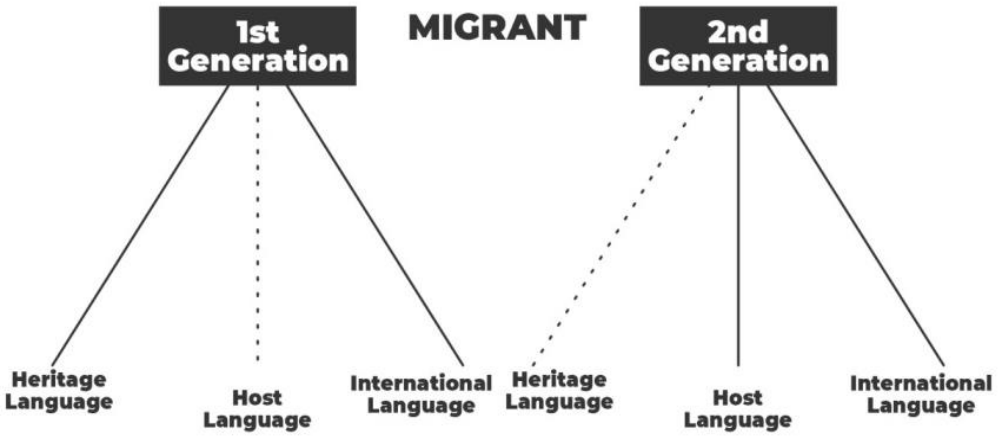


Figure 3. The Disposition of Migrants towards Heritage, Host, International Languages in their Setting, by Generations

Figure 3 shows the contrast between the first generation and the second generation with respect to their heritage language and host community language, which has been a typical pattern among African in-migrants. It is this scenario that necessitates the need for parents to intentionally adopt measures to ensure that their children (second generation) speak their heritage tongue. There are several strategies which have been adopted to maintain the home language particularly in the immigration context. These strategies comprise of both internal or external approaches. The internal methods are those deployed by concerned parents in the domestic setting towards boosting interest in the home language. Some of such measures include adoption of heritage-language-only policy in the home [10], only mother tongue at home rule [11], watching TV programs in the heritage language, reading books written in the heritage language, singing native songs [12], and actual parental support and involvement [13]. The external approaches are those methods that are deployed in the environment to achieve same purpose such as the following: establishment of community-based Sunday Heritage Language School and weekend heritage language school, availability of state or private schools where the heritage language is taught [14], organizing cultural events and parties [15].

Evidently, a quantum of research has been carried out in the realm of language maintenance in the immigration context. However, in Africa, particularly in Nigeria that boasts of as many as 400 to 500 languages, so many language groups have not been attended to by researchers. In this paper, the focus is on evaluating language maintenance strategies of Efik, (a regional language) in multilingual and multiethnic state of Lagos. This is with a view to examining the strategies (if any) adopted by the migrants to maintain their heritage language.

3. METHODOLOGY

The mixed approach was adopted in this study for both numeric and subjective considerations, considered necessary for the research. Through cluster sampling, three areas in Mainland Lagos were selected as follows: Orile, Oshodi and Ajegunle, each area representing a cluster. The three areas are home to many minority ethnolinguistic groups in Nigeria. The population of the Efik in Lagos is indeterminate. Through snow-ball sampling, a total of 50 respondents comprising 20 from Orile, 15 from Oshodi, and 15 from Ajegunle were sampled. The selected participants were all native Efik and who spoke Efik as natives. A major criteria for participating in the study was that the participant must be a parent with at least one child.

3.1 Data Collection and Instruments

Two instruments were used to elicit data from participants in the study a structured questionnaire and face to face interview. The questionnaire was in seven parts the first and second parts contained the

demographic and linguistic profile of participants. The other five sections were focused on inquiries on strategies of maintaining the heritage language, each section containing four questions, making a total of twenty questions. In addition, face to face interviews were carried out with participants to provide reasons for certain responses from the questionnaire. The interviews were conducted in English as the researcher did not have much proficiency in Efik beyond greeting routines. The interviews were recorded with the aid of a midget and field notes. The data were later categorized and analysed descriptively using simple percentages.

4. RESULTS AND DISCUSSION

The demographic profile of the respondents and their linguistic orientation is hereby presented.

Table 1. Socio-Demographic Characteristics of Respondents

		(N = 50)	
Variable	**Characteristics**	**Num.**	**%**
Age Group (years)	25-30 years	14	30.9
	31-40 years	16	23.5
	41 years +	20	45.6
	Total	50	100.0
Sex	Male	18	42.6
	Female	32	57.4
	Total	50	100.0
Occupation	Trading	28	33.8
	Working	22	42.6
	Total	50	100.0
	Married	48	55.9
	Divorced	2	7.4
	Total	50	100.0

The demographic data in Table 1 reveals that, out of the total number of respondents, those who were 41 years + accounted for the majority. In terms of sex, the females were more in number than males. The data on occupation shows that traders had a slight numerical advantage over workers, while married respondents accounted for the majority.

The data on language background indicates that Efik is the first language and mother tongue of all the respondents and English is their second language. Other languages reportedly spoken by an insignificant minority are Yoruba and Igbo. Yoruba is the language of the host community, Lagos while Igbo are neighbours to the Efik in their traditional domain in the South East, Nigeria.

This study was based on the premise that the children of participants had already shifted to English, the official language of Nigeria and second language to a majority of Nigerians. As a matter of fact, English is the first language to a significant majority of Nigerian children, particularly those who live in mega cities such as Lagos, Abuja, Port-Harcourt, etc. Consequently, this investigation is geared towards the means adopted by the parents to reverse language shift and redirect the attention of the children to their heritage language, Efik. The strategies investigated in this study comprise of four categories: home-based strategies, culture-based strategies, community-based strategies, network-based strategies and entertainment-based strategies. The summary of the findings indicate that the Efik parents in this study adopted several strategies related to the home, culture, community, network and entertainment, as shown in Figure 4 below.

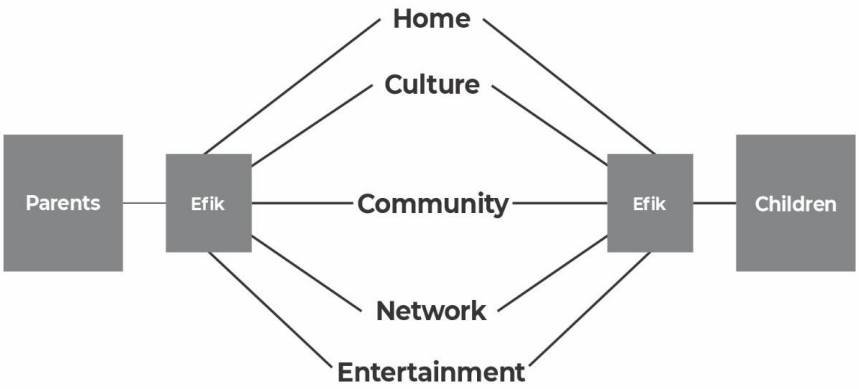


Figure 4. Strategies Adopted by Efik Parents to Maintain their Heritage Language in Lagos State, Nigeria

The in-house resources are the (in) direct steps taken by parents to stimulate the speaking of Efik among the children in the family. The data is presented below.

Table 2. Home-Based Strategies

No.	Items	Responses	Number	%
1	I verbally encourage my children to speak Efik	Yes	27	54%
		No	23	46%
		Total	50	100.0
2	When speaking to me, I restrict my children to Efik only	Yes	5	10%
		No	45	90%
		Total	50	100.0
3	I offer rewards to my children to encourage them to speak Efik	Yes	6	12%
		No	44	88%
		Total	50	100.0
4	I banned the use of other languages in my house except Efik	Yes	2	4%
		No	48	96%
		Total	50	100.0

In regards to verbal encouragement, the data in Table 2 shows that a simple majority of parents (54%) verbally motivated their children to speak Efik, while a considerable number (46%) did not. Verbal encouragement is an overt way of boosting the use of a language; it makes the child to understand that they are expected to speak the language in question. It is tantamount to mounting pressure on the child to speak the language. Evidently, the parents who adopted this strategy were concerned about their children's non facility in Efik, hence the effort to correct the deficiency.

A second strategy on which inquiry was based is language restriction to Efik. In this strategy, the children were not permitted to use any other language except Efik while interacting with a parent. The result shows that an insignificant minority (10%) used this strategy while a significant majority (90%) did not use it. The limiting of children to the heritage language during parent-child interaction may appear punitive, but it is one of the quickest ways of boosting their proficiency in the heritage language. When children understand that interactional premises such as making requests, reports, complaints, or taking instructions from parents can only be facilitated in their heritage language, they will naturally double efforts to realize it.

The reward system is the third strategy on which the inquiry was based; this system involves offering gifts to children to motivate them to speak the heritage language. The gifts listed in the questionnaire comprise of snacks (meat pies, ice cream, buns, sweets, etc), visiting eateries, holiday treats, etc. The data revealed that an insignificant minority (12%) resorted to this means, while a significant majority (88%) did not adopt it. The reward system is a great way of boosting children's adventure into the heritage language; the understanding that, using the language will earn gifts would naturally propel

children to make more efforts towards improving or mastering their heritage language. It may be an extra-linguistic means, but it serves the linguistic purpose.

The fourth strategy on which the inquiry is based is language banning; language banning is actual prohibition of one language for the purpose of promoting another. The data demonstrates that an insignificant minority (4%) used the strategy while a significant majority (96%) did not use it. The strategy of promoting only the native language in reality, is a conscious and intentional effort to bridge the gap between languages in the family. The banned languages among these families was mainly English. The ban was aimed at limiting the influx and growth of English in order to create room for the blossoming of Efik. The ban was therefore effected to correct the obvious disproportion and possibly reorder the children's identity projection.

In sum, it is evident that the parents in this study were not doing enough overtly to save their home language, Efik in Lagos, in terms of home-based resources. The importance of parental input and involvement in promoting the home language is supported by scholars. [16] State that opinions and parents' language practices are pivotal to the attitudes of their children towards the heritage language and the language of the host community. [17] Avers that" successful acquisition of the heritage language is significantly influenced by language habits at home. In support, [18] contend that if children are encouraged to use the heritage language at home with family members, they would be more likely to use it with other kin outside the home.

Cultural resources are indirect, extra-linguistic efforts made by parents to expose their children to Efik. The data is presented below.

Table 3. Culture-Based Strategies

No.	Items	Responses	Number	%
5	I sing my native folk songs in the house	Yes	38	76%
		No	12	24%
		Total	50	100.0
6	I tell my children our native Efik stories	Yes	4	8%
		No	46	92%
		Total	50	100.0
7	I teach my children our native folk games	Yes	3	6%
		No	47	94%
		Total	50	100.0
8	We cook our native Efik foods in the house in Lagos	Yes	50	100%
		No	0	0%
		Total	50	100.0

In Table 3, the first cultural resource is folk songs that make use of the heritage language; there is hardly any cultural group that does not have a repository of songs of different types used for different purposes. The data reveals that, out of the total number a minority (24%) did not sing their folk songs in their homes, while the majority (76%) did. Within folk songs are the world view, belief system, and social norms of a people. Due to the attractive nature of music, singing the folk songs is an indirect means of pulling the children into the culture and into the language that expresses it.

The second cultural resource on which inquiry is based is folk tales that are based on the heritage language. Incidentally, an insignificant minority (8%) reported using folk tales with their children, while the majority did not. The reason for this disparity, pooled from interview reveals that, time and the new technology was at the base of non-utilization of tales as a resource in the home. A majority of parents reported that "there is no time in Lagos" while a minority reported that "the children watch television in the night". Thus, existential pursuits in Lagos coupled with technology prevented parents in the study from utilizing the resource. The collateral effect is that the children were denied access to their cultural world and by the same token access to a means of acquiring their heritage language, even if partially.

A third cultural resource on which inquiry is based is folk games; an insignificant number (6%) reported utilizing the resource while a significant majority did not. Folk games comprise of kinetic displays meant for children to express and give vent to their energies and also explore their environment. More importantly, folk games are coded in the native language and consequently, getting involved means encountering the native language. The 4 participants who reported teaching their children Efik games testified that the children played various indoor games, and they also testified that their children used the Efik language while practicing the games. Thus, there is a correspondence between using folk games and improvement in the use of the heritage language, even if minimally.

The fourth cultural resource on which inquiry was based is food; in this case all participants reported cooking their native food in Lagos. One of the markers of ethnic identity is cuisine as each ethnic group has a peculiar type of food for which they are known. The foods reported by respondents include soups such as edikaikong, afang, atama (rich vegetable soups), ịkpangkwụkwụ, a meal made with white yam and green leaves. Evidently, as reported by the participants, their children used the names of the native foods during interaction bordering on food matters, despite not being proficient in the language. Cultural resources have been found to be a vital means of boosting children's proficiency in their heritage language. This is what [19] termed cultural immersion it is a means of exposing the children to the culture, and due to the symbiotic link between language and culture, as the children contact the culture, they correspondingly contact the language.

Community resources represent the efforts made by the community to foster the acquisition of their language by their children. The data is presented below.

Table 4. Community-Based Strategies

No.	Items	Responses	Number	%
1	My children attend holiday programmes where they are taught Efik	Yes	0	0%
		No	50	100.0
		Total	50	100.0
2	My children attend Efik-medium Church in Lagos	Yes	5	10%
		No	45	90%
		Total	50	100.0
3	I encourage my children to attend parties hosted by Efik kin in Lagos	Yes	50	100%
		No	0	0%
		Total	50	100.0
4	I invite Efik kin to my children's parties in Lagos	Yes	50	100%
		No	0	0%
		Total	50	100.0

In Table 4, the first community resource on which inquiry was based is language nests; language nests are usually arranged by minority migrant communities during holiday periods to enhance and foster the acquisition of the heritage language by the children. In the nest, the heritage language is prioritized, as the children are exposed to their native songs, native games and folk stories. Incidentally, no participant reported sending their children to a language nest in Lagos during holidays. Based on the interview result, it was found that the participants were not aware that migrant groups can form such nests during school holidays to help their children acquire their heritage language. According to [20], the most successful heritage language programmer is achieved in total immersion language programmers as found in language nests. This is because the nest provides the opportunity to immerse the children in the language and culture that cannot be achieved elsewhere. This position is corroborated by [21] who opine that the reason children are in the Nest is to be immersed in their native language because the setting supports the acquisition of the native language in an informal way rather than a formal language instruction in schools. The aim is to separate the children from the mainstream where they are surrounded by more prestigious languages such as English which they encounter everywhere they go, from their parents, family members, friends, television, radio, internet, games, books, etc.

The second community resource on which inquiry was based is religion; churches usually run services in either English or an indigenous language or both. Migrant groups with a considerable population in cities often have churches where their heritage language is used in services. The result is negative as very few respondents (10%) reported sending their children to Efik-based churches. The implication is that the religious resource is exploited by few respondents in helping the acquisition of Efik by their children. This is in contrast with findings from the study of [22] where the use of Arabic in Islamic sermons was a factor that aided Arabic maintenance in Pakistan.

The third and fourth community strategy is birthday parties either organized by the respondents or by their kin in Lagos where their children gather to share in one another's joy. It is viewed that such gatherings provide opportunities for Efik children to meet and interact; since such gatherings are organized by an ethnic kin, there are strong indications that the language will be used, even if minimally, hence exposing the children to the language. For both inquiries, all the participants responded in the positive, meaning that their children received such exposure that may affect their tendency to use their heritage language.

Networking represents means of exposing children to the heritage language through connecting the homeland. The data is presented below.

Table 5. Network-Based Strategies

No.	Items	Responses	Number	%
13	I take my children to our Efik home town once in a while	Yes	42	84%
		No	8	16%
		Total	50	100.0
14	I receive visitors from the home town in Lagos	Yes	50	100%
		No	0	0%
		Total	50	100.0
15	My children and I visit our kin in Lagos	Yes	40	80%
		No	10	20%
		Total	50	100.0
16	I receive guests from my Efik friends and relations in Lagos	Yes	50	100%
		No	0	0%
		Total	50	100.0

In Table 5, the inquiry on visitation as a strategy revealed that a majority of participants were engaged in visitation activities with their kin, both in the homeland and within the city. A significant majority (84%) were positive with respect to visiting the home land, while 100% indicated that they received visits from kin from the homeland. Additionally, 100% reported receiving kin guests while 80% reported visiting kin with their children. This is a demonstration that there is constant contact between the migrants and their homeland and kin which has implications for home language use. When they visit the homeland, they have more opportunity to use Efik more than in the city their children are exposed to a native environment where Efik is the default language of communication, thus enhancing their proficiency in the heritage language. In converse, when they exchanged visits with kin in Lagos, they also brought Efik with them and their presence altered the dynamics of language use in the home. This finding is consistent with [23] who found that, among 40 second generation Korean-American university students, those who had visited Korea more often achieved a higher level of proficiency in the Korean language than their class mates who rarely visited Korea. Similarly, [24] found that children who accompanied their parents to the homeland achieved higher proficiency levels in the heritage language than those who did not. It is summed that such journeys was a boost to learn the heritage language, since they are immersed in the native environment throughout their stay.

Entertainment resources comprise of indirect means of exposing children to their indigenous language. The data is presented below

Table 6. Entertainment-Based Strategies

No.	Items	Responses	Number	%
1	I encourage my children to watch Efik-medium films	Yes	10	20%
		No	40	80%
		Total	50	100.0
2	I encourage my children to watch Efik-based programs on TV	Yes	5	10%
		No	45	90%
		Total	50	100.0
3	I play Efik highlife music in the house	Yes	43	86%
		No	7	14%
		Total	50	100.0
4	I encourage my children to download Efik music in their phones	Yes	8	16%
		No	42	84%
		Total	50	100.0

In Table 6, the entertainment resources investigated in this study are films, television programmes, modern music and the internet. In terms of films and television programmes, there were few participants (20%) and (10%) respectively who encouraged their children to watch ethnic-medium films and Efik-based television programmers. This is to show that few participants took advantage of these entertainment resources to influence their children to speak their heritage language. In contrast, a significant majority (86%) were positive with respect to using Efik music at home. The use of highlife music by the parents may be an indirect means of exposing children to the heritage language, but it is a no mean strategy. Incidentally, only an insignificant fraction of parents (16%) encouraged their children to use internet resources in respect to playing Efik music in their phones.

In sum, it is evident that only a few participants utilized entertainment strategies to encourage their children to speak their heritage language. This result is not consistent with related studies. For example, [25] found the relevance of entertainment resources such as radios/video tapes, television programs in the native language, and story books in the language in achieving the objective. They found that these were intentional efforts made by parents to ensure that their children encountered their languages in multiple platforms and settings, with the confidence that such contacts will leave their mark in their children's linguistic repertoire.

5. CONCLUSION

This study has examined various strategies adopted by Efik internal migrants towards maintaining their heritage language in multi-ethnic and multi-lingual Lagos. Since migration is a major factor in language maintenance as it renders immigrants' languages vulnerable to extinction in that setting, it behoves the immigrants to take proactive steps to safe-guard their languages. More imperative is the need to transmit the heritage language to the subsequent generation since the children born in the new country/city are more predisposed to adapting or adjusting to the language of the host community or the mainstream language. If parents fail to utilize every opportunity at their disposal, with respect to home-based strategies, culture-based strategies, community-based strategies, network-based strategies and entertainment-based strategies, the second generation are bound to shift loyalty to the language of the host community or language of wider communication, with all its implications for identity projection. Since regional languages such as Efik is not used in the education system, either as a subject or instructional tool, particularly in the immigration context, the onus is on parents to re-strategise by first becoming purveyors and ambassadors of Efik, and by extension models of Efik identity and culture that the future generation will find irresistible.

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Author Contribution Statement

Name of Author	C	M	So	Va	Fo	I	R	D	O	E	Vi	Su	P	Fu
Nwagbo, Osita Gerald	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓

C : **C**onceptualization
M : **M**ethodology
So : **So**ftware
Va : **Va**lidation
Fo : **Fo**rmal analysis
I : **I**nvestigation
R : **R**esources
D : **D**ata Curation
O : Writing - **O**riginal Draft
E : Writing - Review &**E**diting
Vi : **Vi**sualization
Su : **Su**pervision
P : **P**roject administration
Fu : **Fu**nding acquisition

Conflict of Interest Statement

The author declares no conflict of interest. In addition, aside the University of Lagos where I work, I have no affiliations with any organization that might have adversely affected objectivity in the outcome of the present study.

Informed Consent

A written Informed Consent was not used in this research because the participants were suspicious of signing a formal document prior to the research, but preferred non-committal approaches. Consequently, the researcher obtained the verbal consent of participants before commencing field work with them. The participants were duly informed of the nature of the research, the objectives and duration, and that the outcome will eventually be published in a journal for public consumption. The participants were informed that they were not under compulsion to participate but are at liberty to decline at the onset or withdraw at any time for any reason.

Ethical Approval

The study did not involve direct contact with the human participants neither did it involve the use of sensitive data. Consequently, no risk was posed either to the participants or to the researcher. Furthermore, anonymization of participants was adopted to protect their views.

Data Availability

The data supporting the findings of this study are available upon request. Such requests should be sent to the following email address: osynwagbo@gmail.com

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